

HISTORICAL SKETCH

OF

NAZARETH HALL,

A MORAVIAN

BOARDING SCHOOL FOR BOYS,

LOCATED AT

NAZARETH, NORTHAMPTON CO., PA.

FOUNDED 1785.

BY REV. W. C. REICHEL.

BETHLEHEM:
MORAVIAN PUBLICATION OFFICE.
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NAZARETH HALL,

A MORAVIAN BOARDING SCHOOL FOR BOYS, LOCATED AT NAZARETH,
NORTHAMPTON CO., PENNA. FOUNDED 1785.

This long established and widely known school is one of five institutions of higher learning in the United States, which are the property of the American Moravian Church, and which are conducted for the benefit of that Church and its Christian enterprises, under the supervision of the Executive Boards of its Provinces, North and South.

Four of these schools have been in successful operation for three-quarters of a century.* The one of which the following pages briefly treat is rapidly approaching its centennial, and is, as far as known, the oldest boarding school for boys in this country.

THE AMERICAN MORAVIAN CHURCH

is an integral part of the Moravian Unity, whose organic centre is at Herrnhut, Saxony, where, in 1727, the ancient protestant Unity of the Moravian and Bohemian Brethren was resuscitated among a handful of spiritual descendants of those early confessors of evangelical truth, who left their ancestral seats in search of religious toleration. The Renewed Church of the United Brethren, or the Moravian Church of the present day, dates therefore from the year 1727. Aided in its organization and directed in its Christian enterprises for upwards of thirty years subsequently, by Nicholas Lewis, Count Zinzendorf, a Saxon nobleman of influence, learning and eminent piety, this church of Moravian refugees rapidly enlarged its borders, and before the

* Nazareth Hall—the Seminary for Young Ladies at Bethlehem, founded in 1785—Linden Hall, a Boarding School for Young Ladies, at Litiz, Lancaster Co., Pennsylvania, founded in 1794—and the Hope Academy for Young Ladies, at Hope, Bartholomew Co., Indiana, founded in 1866, are under the supervision of the Executive Board of the Province North. The Academy for Young Ladies at Salem, Forsyth Co., North Carolina, founded in 1802, is controlled by the Board of the Province South.

expiration of the first decade of its existence, was firmly established at different points on the Continent, and in Great Britain. It was, however, through the work of Foreign Missions, to which the Church, simultaneously with its renewal, directed its energies with remarkable zeal and singleness of purpose, that it came to take root in the four quarters of the world. Through this noble work and its widely distant centres in Greenland, Labrador, Canada, the United States, the Mosquito Coast, the West Indies, Surinam, South Africa, Australia and Thibet, the Moravian Church of the present day is perhaps best known among her sister churches of Protestant Christendom.*

THE MORAVIANS IN PENNSYLVANIA.

The Moravians effected their first permanent settlement in the British Provinces of North America, at Bethlehem, Penna., in 1741—after an unsuccessful attempt to colonize in Georgia. Encouraged in their enterprises in this direction by the British Government, which, by Act of Parliament, granted them special privileges within its Colonial possessions, they resolved to plant their Church within its jurisdiction in the New World, with the Province of Pennsylvania for the centre of its operations, and a mission among the Indians as one of its principal objects. To this end the heads of the Church purchased lands in that Province—eventually becoming the proprietors of 10,000 acres in two parcels, lying within the limits of the present Northampton County—and in the interval between 1742 and 1762 annually forwarded colonists from abroad, some of whom were settled at points on these estates, and others, subsequent to 1752, on a great tract of 100,000 acres in western North Carolina. Bethlehem, as has been stated, was begun to be built in 1741, and immediately became the seat of the Board of general control, at the head of which stood the senior Bishop. It was the only settlement made on the lower Moravian tract in the Forks of Delaware. On the upper tract—which is now included within Upper Nazareth township, Northampton County—improvements were made in time at four distinct points, and in 1771, the present town of Nazareth was laid out on a parcel of 600 acres.† Near its site Nazareth Hall was erected in 1755.

* According to recent returns, the number of converts attached to the Moravian Missions exceeds a grand total of 70,000.

† Litiz, in Lancaster Co., was laid out in 1756, and Salem (now in Forsyth Co., North Carolina), in 1766. The latter was the third settlement made by the Moravians on their great tract, and eventually became the seat of the Executive Board of the Province South.

THE MORAVIAN ECONOMY.

For upwards of twenty years after entering Pennsylvania, the Moravians at their different settlements in that Province, constituted one body politic, being united in an Economy. Co-operative as was this feature in their system of colonization, it differed materially from the communistic movements of a later day, in as far as aggrandizement in things temporal, either for the individual or for the corporation, was utterly foreign to its design and spirit. Its sole aim was the support of a Gospel ministry and the maintenance of foreign and domestic missions. It was for this that the mother-church ventured of her limited means in the purchase of real estate and in the transportation of colonists,—and to aid her in her efforts to extend Christ's kingdom, those colonists now voluntarily entered into an agreement to live and labor as members of one family. The surrender of personal property into a common treasury was no requirement for admission into this Economy. Its members contributed merely their individual labor for the common good, whether as artisans or husbandmen, and in return were supplied with the necessaries of life. The mutual obligation ended here. In this way the farms, mills and workshops which had been cleared or erected at different points, were made to do service in the interests of the work which the Church had taken in hand, the revenues accruing from them aiding materially in the support of a flourishing mission among the Delaware and Mohican Indians, a stated ministry, and a corps of evangelists who preached the Gospel in the rural districts of the Province. The period of greatest activity in the history of the American branch of the Moravian Unity of the last century, falls within the times of its Economy. It was only when the spirit which had animated its founders began to decline, that it ceased to be efficacious as an auxiliary, and then it was dissolved. This came to pass in the spring of 1762. Subsequent to that year, the relations hitherto existing between the mother-church and her colonial dependencies began to be modified. The landed investments in this country, which were held by the the former, for the use and behoof of the Unity, were, by synodical enactment, gradually conveyed to the American branch of the Church, with a view of enabling it to become self-sustaining. This change, in course of time, brought with it others touching matters of government, and eventually affecting the constitution of the Unity.

THE MORAVIAN UNITY,

as constituted at present, comprises three Provinces. The churches

of Germany, Holland and Russia constitute the *Continental Province*, with Herrnhut for its seat of government;—those of the United States, the *American Province*, which is subdivided into the Church North and South, with Bethlehem and Salem, respectively, for their seats of government;—those of Great Britain and Ireland, the *British Province*, with London, at present, for its seat of government. These Provinces are united into one Church, on the basis of a common historic descent, a common faith, and the prosecution in common of the work of Foreign Missions. Touching matters of constitution and government in their respective domains, however, and touching the enterprises in which they have engaged, whether the cause of home missions, education,* or local charities, each is an independent organization. The frame of government adopted by both Provinces and Unity is strictly representative. A Provincial Synod legislates for the Province, and in a Provincial Board is vested its executive power. A General Synod, convened as occasion may require, at Herrnhut, legislates for the Unity, and in a Unity's Board is vested its executive power.

THE FIRST MORAVIAN BOARDING SCHOOLS

in this country, were the institutions in which the children of the Moravian Economy were educated. As the parents of these children, by reason of the responsibilities they assumed, were incapacitated from providing for their offspring, the education and maintenance of the latter devolved entirely upon the Church. The sons and daughters of both laymen and clergymen were accordingly placed at schools, at Bethlehem and Nazareth, whose government, domestic arrangements and routine life closely resembled those of the family, and which, in fact, were designed as far as possible to compensate the pupils for the loss of home. Parental discipline, thorough instruction in useful knowledge, and scrupulous attention to religious culture, were characteristics of these early Moravian schools. With the dissolution of the Economy, which was followed by important changes in the polity of the Moravian settlements, these institutions, excepting in one instance, were closed. Each community hereafter made provision for the education of its children.

The Moravians, in this way approving themselves conscientious

* There are twenty-five Boarding Schools, conducted in the interests of the Continental Province: ten for boys and fifteen for girls. Those at Lausanne and Montmirail, Switzerland, and at Montauban, Province of Guienne, France, are most favorably and widely known. The British Province has fifteen: seven for boys and eight for girls.

educators in their own commonwealth, were now sought to do service in that capacity in a new and wider sphere.

THE HALL ON THE BARONY NAZARETH.

In 1740, George Whitefield, then in the zenith of his activity in the British Provinces of North America, purchased of Mr. William Allen of Philadelphia, 5,000 acres of land in the Forks of Delaware, which he named Nazareth. Here the great champion of Calvinistic Methodism projected a school for negroes, and here he designed settling such of his adherents in England as might be compelled to leave their country for conscience' sake. His plans, however, were never consummated. The school-building—at the present day called the Whitefield House*—was only in course of erection, when, in 1741, the death of Whitefield's financial agent compelled him to relinquish his noble enterprise. Becoming pecuniarily embarrassed, he threw his estate in Pennsylvania on the market, and in the summer of the above mentioned year it was purchased by Bishop Spangenberg, then in London, for the Moravian Church.

This estate was known as the Barony Nazareth, because, when in 1682 it was granted to his daughter Letitia by William Penn, on the condition of rendering service to him and his heirs by paying, if demanded, a red rose in June of each year forever, it was invested with the right of court baron. Subsequent to its reversion to the Moravians, it was for a time the property of Countess Zinzendorf.

On this historic tract Nazareth Hall was begun to be built in the spring of 1755. Originally designed for the residence of Count Zinzendorf (who, however, failed to revisit the scenes of his former activity in Pennsylvania), it was eventually twice made the seat of a Moravian Boarding School—being occupied as such, for the first time in the interval between 1759 and 1779—and again from 1785 to the present day. In the annals of the American Moravian Church there is honorable mention of this now venerable pile.

NAZARETH HALL

was opened as a Boarding School for Boys in the interests of the American public on the 3d of October, 1785, after the Moravians had been repeatedly urged to engage in the cause of education outside of

* This historic pile stands within the limits of the borough of Nazareth, and is well preserved. In 1871, after having been remodeled as a Home for Retired Missionaries, it was donated by a friend to the Moravian Church. The Moravian Historical Society has its hall on the second floor.

their own Church. The General Synod of 1782 having sanctioned the assumption of such a responsibility on the part of the American Executive Board, the development of the project was by it entrusted to Bishop John de Watteville, who was in the country in the interval between 1784 and 1787.

How the Moravians proposed to conduct this new enterprise, and what they promised to do in things temporal and spiritual for the welfare of the pupils committed to their care, is set forth in the following circular. Although many of the matters which it touches are of minor importance, while others are inapplicable to new modes of thought and new generations of men, we are here distinctly pointed to those inviolable principles of government and mental and religious culture, which underlie all true systems of education.

“Regulations adopted for the Pedagogium or Boarding School, about to be established by the United Brethren at Nazareth, in the County of Northampton, in Pennsylvania.

“1. The principal intention of this Institution is to educate youth for the service of the Brethren’s congregations. But since various persons of other denominations have repeatedly signified a wish to have their children educated by the Brethren, it has been resolved to admit also children of such parents, who, though not members of the Brethren’s congregations, approve of their manner of instructing and educating youth, and are desirous to have them brought up in the nurture and admonition of the Lord, preserved from the seduction and the prevailing vices of the age, and at the same time to become useful members of society.

“2. The general direction of this Institution is lodged in the hands of the Elders and Teachers, who have the superintendence of all congregations of the Brethren in Pennsylvania.

“3. But the special care and management of this school is committed to the minister of the congregation at Nazareth, the Rev. Charles Gotthold Reichel, as Inspector of said school. To him all those parents or guardians who desire to place their children or wards in the said school will make application in writing, giving notice at the same time of the age and capacity of the boy, what proficiency in learning he has already made, and (if he is above the age of ten years) what their intention with him may be relative to his future life; also how many years they propose to leave him at this school. Such application will be considered by the Directors of the Institution, and

as soon as possible an answer will be given whether the request can be complied with or not.

"4. No boy under the age of seven years, and above the age of twelve years, can be admitted, some particular cases excepted.

"5. The usual time for admittance is in the beginning of the months of April and October.

"6. Boys who have already been seduced into sinful practices and irregularities cannot be admitted, and it is requested, where this is known, that no application may be made in their behalf. In like manner it is unavoidably necessary to reserve the liberty to return to their parents or guardians such scholars as shall be so unhappy as to come into and persevere in evil courses, and seduce others into sinful things. But in such cases previous notice will be given.

"7. Instruction will be given in this school in Reading, Writing, Arithmetic; the English, German, French, Latin and Greek languages; and in History, Geography, Mathematics, Music and Drawing.

"8. If it is desired that any scholar, besides the public lessons, shall have private instruction in any particular language or science, a separate consideration will be paid for the same, which, in every such case, will be settled beforehand, with the parents or guardians.

"9. A particular attention will be paid that *the scholars are constantly under inspection, not only in school hours, but also at all other times.*

"10. A like regard will also be paid as well to their morals as to their health, by proper exercises, cleanliness, gentleness of deportment, etc.

"11. It is earnestly wished that the visits of the scholars to their parents, relations and friends, especially if they live at a considerable distance, may occur as seldom as possible, because they frequently dissipate the mind of youth and cause more damage than pleasure.

"12. Every scholar from six to twelve years of age pays for tuition, board, lodging, wood, etc., \$66.66 per annum, and every scholar above twelve years, \$80.00. The payment to be made quarterly, the first quarter to be paid at the admittance of a boy, and so every quarter following.

"13. Besides the above, every scholar who comes to this school pays at his entrance one guinea, for the use of the library, procuring musical instruments, etc. If parents of property should find themselves inclined to add to this entrance money, it will be thankfully acknowledged.

"14. The diet of the boys is plain and wholesome. For breakfast,

bread and butter and milk, now and then tea or coffee; at dinner, boiled or roasted meat, with suitable vegetables; for supper, bread and butter, milk, salad, etc.

"15. Clothing, linen, bedding, books, medicine, etc., will be provided by the parents or guardians, or, if desired, by the Inspector of the school. An account of these extraordinary expenses will be sent in every quarter of a year, and it is expected that the payment will be made punctually and without delay.

"16. All parents and guardians are requested to provide decent but plain clothes for the scholars, and to avoid all excess and vanity therein."

Thus then, did this now time-honored Institution set out upon its career, in which it soon won a wide-spread reputation for salutary discipline and well-grounded instruction. An inspection of its Register, on which are recorded the names of upwards of *Three Thousand Pupils* from the States, Canada, the West Indies and the old country, testifies how ably that reputation was sustained.

Thirteen Principals have thus far administered the affairs of Nazareth Hall; the present incumbent is the fourteenth.

THE FOURTEEN PRINCIPALS OF NAZARETH HALL.

I. *The Rev. Charles G. Reichel, 1785-1802.*

Mr. Reichel, a graduate of the Moravian Theological Seminary at Barby, Saxony, came to this country in the autumn of 1784, in response to a call from the Executive Board to take charge of the recently planned Boarding School at Nazareth. On the 3d of October, 1785, the day on which it was opened, he assumed the duties of presiding officer. Its beginnings were necessarily humble. There were but eleven pupils entered on that day, and these were sons of members of the Moravian Church. Joseph Shaw of Philadelphia was the first lad, not of Moravian parentage, admitted. In 1787 John Konkaput, a Housatonic Indian from Stockbridge, Mass., was placed at the Institution by the United States Government. Accessions of pupils from the West Indies date from the year 1788; and from that time forward scarce a year but what sons of English and Danish planters from those Islands were inmates of the Hall. In 1791 it was found necessary to divide the scholars into three distinct classes or "room-companies." During Mr. Reichel's administration, one hundred and sixty-three pupils were connected with the Institution.

The order of daily scholastic exercises, in 1798, was the following:

“From 7½ to 8½ A. M.—German and English Reading, Grammar and History.

“From 8½ to 9 A. M.—Children’s meeting, a short devotional exercise, in English and German.

“From 9 to 10 A. M.—Latin, Corn. Nepos and Gedike’s Reader, Geography, (Reichel’s or Morse’s United States), Natural History, with Seman’s Text Books.

“From 10 to 11 A. M.—Arithmetic, Geometry, Book-keeping and Mathematical Geography.

“From 2 to 3 P. M.—Writing and Drawing.

“From 3 to 4 P. M.—French.”

Special attention, furthermore, was paid to the study of the English and German languages, the pupils being required to express themselves exclusively in the one or the other, on alternate days, in their intercourse with each other and their preceptors. The first examination of classes open to the public was held in October of 1789.

In August of 1786, fifty-five and a half perches of land lying west of the Hall, were laid out into a park. It was subsequently enlarged, planted with forest trees, shrubs and wild flowers, and thus became “the shades of the Academy,” in which successive generations of its inmates sought rest and recreation from mental toil.

In the spring of 1802 Mr. Reichel was called to the pastorate of the Moravian church at Salem, and appointed President of the Executive Board of the Southern Province. Preparatory to entering upon his new office he was consecrated a Bishop. Having in the interval between 1811 and 1818 resided at Bethlehem, he returned to Europe in the last mentioned year, and died at Nisky, Lower Silesia, in April of 1825.

II. *The Rev. Jacob Van Vleck, 1802–1809.*

Mr. Van Vleck was a native of New York, and his parents members of the church which the Moravians organized in that city in 1748. After having pursued a collegiate course of instruction in the school which was opened in the Hall subsequent to the dissolution of the Economy, he, in 1771, went abroad to prepare for the ministry at the Theological Seminary at Barby. Returning to his native country after a seven-years’ absence, Mr. Van Vleck was ordained, was in 1790 appointed Principal of the Young Ladies’ Seminary at Bethlehem, and in 1802 succeeded Mr. Reichel at Nazareth Hall.

One hundred and nineteen pupils, of which number but eighteen were Moravians, were admitted during his administration. As the

sons of American parents were now beginning to preponderate in the school, the German language, which had at first been the vehicle of instruction to a great extent, was supplanted as such by the English. It was found necessary also to bring the curriculum more in conformity with that of other schools in the country.

With the growth of the Institution, the difficulty of procuring liberally educated preceptors grew apace, and as the expense incurred in engaging the services of tutors from the Church abroad was burdensome, it was resolved to make special provision for this pressing want at home. Accordingly, in 1807, a collegiate and Divinity school was established at the Hall, in which young men of the Church were trained as preceptors while studying for the ministry. Such was the origin of the present Theological Seminary of the American Moravian Church, now located at Bethlehem. Since 1810 this Institution has supplied most of the teachers employed in Nazareth Hall.

In July, 1809, Mr. Van Vleck was called to the pastorate of the congregation at Nazareth. He next ministered to the churches at Litiz and Salem. In 1815 he was consecrated a Bishop, and removed to Bethlehem. At that place he died in July of 1831.

III. *The Rev. Charles F. Seidel, 1809-1817.*

Mr. Seidel, a graduate of the Moravian Theological Seminary at Nisky, came to the country in 1806, and entered the service of his Church in the Province South. In 1809 he took charge of the Hall, and for eight years superintended its affairs. A memorable day in his administration was the 3d of October, 1810, it being the twenty-fifth anniversary of the founding of the school. The occasion was impressively observed; the chapel was tastefully decorated, the pupils for the first time occupied a common refectory, and a musical entertainment closed the festivities of the day. In 1815 the customary examination of the pupils before the annual summer vacation, was made public.

In 1817 Mr. Seidel was called to the pastorate at Bethlehem. He was Principal of the Young Ladies' Seminary at that place between 1823 and 1836. In the ministry up to his 78th year, and some time a member of the Executive Board of the Province North, he retired from official life in 1855. He died at Bethlehem in April of 1861.

IV. *The Rev. John C. Beckler, 1817-1822.*

Mr. Beckler, a graduate of the Theological Seminary at Nisky, having served for six years in the joint capacity of tutor at the Hall

and assistant Professor in the Divinity School, was settled in the ministry successively at Philadelphia and on Staten Island. In the autumn of 1817 he entered upon his duties as Principal.

Subsequent to 1822, he was pastor at Litiz, and having been consecrated a Bishop, was appointed President of the Executive Board of the Province South. In 1836 he returned to Europe, filled several appointments in the Continental Church, and died at Herrnhut in August of 1857.

A residence for the Principal, who with his family had hitherto been domiciled in the Hall, was erected and occupied during this administration.

V. *The Rev. Wm. H. Van Vleck, 1822-29.*

Mr. Van Vleck, a son of the second Principal, was educated in the Theological Seminary at Nazareth, and discharged the duties of a tutor in the Hall, prior to his entrance into the ministry. His first charge was the Moravian church in Philadelphia, to which he was appointed in 1817. As a Principal he was as successful as he was esteemed as a pastor, and the Institution entrusted to his care flourished as it had never done before. The number of pupils reached seventy-one.

Subsequent to his retirement from the school, Mr. Van Vleck took charge of the Moravian church in New York, was sometime President of the Executive Board of the Province South, and while senior pastor at Bethlehem, died in January of 1852.

Bishop William Henry Van Vleck was well known as a divine beyond the limits of the Church in which he labored diligently and acceptably in the Gospel.

VI. *The Rev. John G. Herman, 1829-1837.*

The sixth Principal of the Hall was a graduate of the Theological Seminary at Nisky, came to this country in 1817, and after having labored in the ministry for twelve years, successively at Newport, R. I., at Philadelphia and Lancaster, took charge of the Institution at Nazareth.

His administration was eminently prosperous, the number of pupils eventually reaching seventy-three. These were now divided into five "room-companies," entrusted to nine tutors for supervision and instruction.

The semi-centennial of the Institution was observed with fitting demonstrations on the 3d of October, 1835. A "love-feast," of

which the pupils and the members of the Nazareth congregation jointly partook in the chapel, and an illumination of the park at night with transparencies bearing texts of Scripture, were among the pleasing features of the day's celebration. "Hitherto the Lord hath helped us," and "Jesus Christ, the same to-day, yesterday and forever," were texts indicative of trust in the Divine aid for the success of a work undertaken for the glory of God.

Eight hundred and seventeen pupils were admitted during the first half-century of the Institution's existence.

204 were from Philadelphia.

117 " other points in the State of Pennsylvania.

159 " the City and State of New York.

53 " Baltimore.

82 " the West India Islands.

49 " Bethlehem.

18 " Nazareth.

14 " Litiz.

12 " Salem, N. C.

109 " other States of the Union, Canada and from abroad.

In 1836, the refectory, which had hitherto been in the basement of the Hall, was transferred to a wing attached to the east end of the building.

On severing his connection with the Institution for whose welfare he had labored so successfully, Mr. Herman assumed the pastorate of the Bethlehem congregation. In 1844, on being called to the Missions-Department of the Unity's Executive Board at Herrnhut, he sailed for Europe. In 1846 he was consecrated a Bishop. On his return from abroad in 1849, he was settled at Salem. Here he was President of the Executive Board of the Province South. He died in July of 1854, in the State of Missouri, while on an official visitation to the Cherokee Mission in the Indian Territory.

VII. *The Rev. Charles A. Van Vleck, 1837-1839,*

a brother of the fifth Principal and a graduate of the Theological Seminary at Nazareth, after having been settled in the ministry successively at Bethania, in the Province South, at Newport, R. I., at Lancaster and York, was called to Nazareth Hall.

On severing his connection with the Institution, Mr. Van Vleck was appointed a Professor in the Theological Seminary, then at Bethlehem. In 1844 he removed to Greenville, Tenn., took charge of a Female College at that place, and died in December of 1845.

VIII. *The Rev. Charles F. Kluge, 1839-1844.*

The eighth Principal of Nazareth Hall was a graduate of the Theological Seminary at Nazareth, a tutor in the Institution between 1821 and 1828, Principal of Linden Hall at Litiz, and subsequently pastor of the Moravian Church in New York.

Important changes in the internal and domestic arrangements of the school were effected in the course of this administration. Ever since the erection of the Hall, its lower floor was occupied as a place of worship, by the Nazareth congregation. As, on the completion of a church edifice in 1840, it was vacated, the Trustees of the Institution resolved to purchase the building, which up to this time had been rented from the steward of that congregation,—it having been conveyed to that body in 1771, when a division of a portion of the Unity's estates in this country was effected. It was hereupon thoroughly renovated, and remodeled and modernized as to its interior. The lower floor was converted into a suitable chapel, a new refectory and kitchen were added, and the providing of table-board assigned to a matron under the immediate direction of the Principal's lady. Previous to this date the pupils had been boarded by contract. It was soon apparent that these changes were decidedly beneficial.

In 1844 Mr. Kluge was appointed the Unity's Financial Agent for the Province South, and removed to Salem. Having been elected a member of the Finance Department of the Unity's Executive Board at Herrnhut, he sailed for Europe in 1854. He returned to this country in 1857, and resides at Nazareth.

IX. *The Rev. John C. Jacobson, 1844-1849.*

Mr. Jacobson was educated for the ministry in the Theological Seminary at Nisky, came to this country in 1816, and for ten years was a tutor in the Hall. His first pastoral charge was in the Province South. For eleven years he presided over the Young Ladies' Academy at Salem, leaving it to enter upon the duties of Principal at Nazareth Hall.

One hundred and thirty-two pupils are registered for this administration, the number at one time reaching seventy.

In 1848 Mr. Jacobson attended a General Synod of the Church at Herrnhut. Having on his return from abroad been elected a member of the Executive Board of the Province North, he removed to Bethlehem. He was consecrated a Bishop in 1854, retired from public life in 1867, and died in November of 1870.

X. The Rev. Levin T. Reichel, 1849-1853.

Mr. Reichel, a son of the first Principal, was born at Bethlehem and educated for the ministry abroad. In 1834 he entered the Hall as a tutor, and in 1837 was called to a charge in the neighborhood of Nazareth.

During this administration the arrangements in the school underwent a change, the course of study was materially modified, the use of the German language in the daily intercourse of the pupils was re-introduced, and day-scholars were no longer admitted.

In 1853 Mr. Reichel was called to the pastorate of the church at Litiz. From 1854 to 1857 he was President of the Executive Board of the Province South. In the last mentioned year he sailed for Europe, having been chosen a member of the Missions-Department of the Unity's Board. He was consecrated a Bishop in 1868.

XI. The Rev. Edward Rondthaler, 1853-54,

was born at Nazareth and educated for the ministry in the Theological Seminary at that place. From the Hall, in which he labored in the capacity of a tutor for six years, he was in 1841 called to the charge of a congregation in the neighborhood. Subsequently he was settled at Graceham, Frederick County, Md., and in Philadelphia.

On severing his connection with the Institution in whose interests he wrought zealously, Mr. Rondthaler was appointed Professor in the Theological Seminary, at that time temporarily located at Nazareth. There he died, in March of 1865.

On the 10th of June, 1854, the first Reunion of former pupils of Nazareth Hall, was held. Fifteen pupils, who had been inmates of the school between 1825 and 1830, participated in the festivities of the day. Such was the enjoyment realized on this occasion that resolutions were adopted looking to a second meeting of the kind to be held in June of the following year, to which former pupils without distinction should be invited, and one of them be chosen orator of the day. Since that time eleven Reunions have at intervals been held.

XII. The Rev. Edward H. Reichel, 1854-1866.

Mr. Reichel, a grandson of the first Principal of Nazareth Hall, was graduated from the Theological Seminary, at Bethlehem, served as a tutor in the first-named Institution, and in 1849 was settled in the ministry in Camden Valley, Washington Co., N. Y. From that church he was called to the Hall.

The annual increase in the number of pupils calling for ampler accommodations, in the autumn of 1865 a three story wing was added to the Hall, and its interior arrangements modified so as to meet the pressing want. Thus the capacity of the school was permanently increased.

In 1862, Mr. Reichel organized his pupils into a uniformed cadet-company, and introduced military drill as part of the routine of physical culture.

During his incumbency in office, furthermore, the Institution was relieved from financial embarrassments, under which it had labored much to its disadvantage for a number of years.

Reunions were held annually as late as 1859. At the one of June 11, 1858, a mural tablet, bearing the names of the twelve Principals of the Hall (a tribute from former pupils) was inserted in the wall of the chapel. The Reunion of 1866 was one of more than ordinary interest, calling forth the rehearsal of services in the camp, rendered to their country in the time of her danger, by patriotic Alumni of the Moravian school at Nazareth.

Upwards of six hundred pupils were admitted into the Hall during this administration.

In July of 1866 Mr. Reichel resigned his charge, and is living in retirement at Nazareth.

At the second Reunion of former pupils, held on the 8th of June, 1855, the "Reunion Society of Nazareth Hall" was organized. At this Reunion sixty-four Alumni of the Institution were present. The late Rev. Dr. Joseph F. Berg, at that time pastor of the Second Reformed Church in Philadelphia, was the speaker of the day, and among a number of letters expressive of regrets at inability to attend the gathering, two were communicated to the meeting from pupils who had been denizens of the Hall in 1785. One of these was from London.

The third Reunion was held on the 6th of June, 1856. Several letters from pupils of an early day in this country and abroad, and one from Stephen R. Mallory, a pupil of 1826 and subsequently Secretary of the Navy of the Confederate States, were communicated.

The Rev. Ambrose Rondthaler, of York, was speaker of the day at the fourth, and Philip A. Cregar, Principal of the Hamilton Institute, West Philadelphia, at the fifth Reunion.

XIII. *The Rev. Robert de Schweinitz, 1866-1867,*

was graduated from the Theological Seminary at Bethlehem, and after

having been a tutor in the Hall for six years, was settled in the ministry successively at Graceham, Md., and in Lancaster. Between 1853 and 1866 he was Principal of the Academy for Young Ladies at Salem.

Having been elected a member of the Executive Board of the Province North in 1867, he removed to Bethlehem. He is the presiding officer of that body, and President of the Board of Trustees of Nazareth Hall.

This is the brief record of men who engaged in the cause of education, not for emolument's sake, nor for a name; but because they believed with their Church, that the Gospel ministry is doing a noble work for men, by training the young for usefulness in this life, and is laboring for the glory of God, by fitting them for the life to come.

XIV. *The Rev. Eugene Leibert, 1867.*

Mr. Leibert was graduated from the Theological Seminary of the Moravian Church in 1853. Thereupon he entered the Hall as a tutor. Having been settled in the ministry successively at Sharon, Tuscarawas Co., Ohio, and on Staten Island, he was in July of 1867 called to the Institution over which he has now presided for nine years. During this period the capacity of the school has been greatly increased, and only lately a commodious four story building near the Hall has been purchased in order to meet the wants of its steadily growing patronage. The present number of pupils is *one hundred and fifty*.

Valuable additions, furthermore, have been made both to the library and the scientific apparatus of the Institution.

The ninth Reunion of former pupils, marked by the inauguration of a memorial cenotaph in honor of such Alumni as fell in the defense of their country during the late civil war, was held June 11th, 1868. One hundred and thirty-three former inmates of the Hall, some of whom entered as early as 1788, were present on this interesting occasion.

The programme of the day's exercises, prepared by the Committee of Arrangements, members of which Committee were Andrew A. Humphreys, Maj.-Gen., U. S. A., (a pupil of the class of 1822)—John Baillie McIntosh, Brev. Maj.-Gen., U. S. A., (a pupil of 1837),—Nathaniel Michler, Brev. Brig.-Gen., U. S. A., (a pupil of 1836),—George P. Ihrie, Brev. Brig.-Gen. U. S. A., (a pupil of 1836), and Major Giles Porter, U. S. A., (a pupil of 1810), was the following:

"MEMORIAL DAY, NAZARETH HALL.

"June 11, 1868.

"The Alumni will assemble at the Nazareth Hotel at 9½ A. M., and move in procession at a quarter of 10 precisely, in the following order :

"THE NAZARETH BAND.

"Chief Marshal.

"PROF. PHILIP A. CREGAR.

"Assistant Marshals.

"JOHN THOMAS,

"ROBERT J. McCLATCHEY, M.D.,

"FRANCIS JORDAN, JR.

"The President of the Reunion Society and the Orator of the Day.

"The Bishops of the Moravian Church.

"The General and other Officers of the U. S. Army and Navy.

"The Trustees of Nazareth Hall and the Rev. Clergy.

"The Invited Guests and Strangers.

"The Alumni.

"The Citizens.

"On arrival at the 'Green,' they will be received by the pupils of the Hall with an address, and after a reply from the President, the divisions will take their places in order around the platform.

"PRAYER—BY THE RIGHT REV. HENRY A. SHULTZ.

"MUSIC—BY THE TROMBONISTS.

"ADDRESS—BY THE REV. EDMUND DE SCHWEINITZ.

"UNVEILING OF THE CENOTAPH.

"HYMN—THE RIGHT REV. DAVID BIGLER OFFICIATING.

"BENEDICTION—BY THE RIGHT REV. PETER WOLLE.

"THE DOXOLOGY—WITH MUSIC BY THE TROMBONISTS.

"Immediately afterward, the meeting of the Reunion Society will be held in the Chapel of the Hall, which the Alumni are urgently requested to attend, in order that their names may be recorded on the minutes.

"At 4 P. M., they will reassemble in the Hall for 'Coffee and Moravian Cake,' when the Military and Naval Reports will be read."

The orator of the Ninth Reunion and Inauguration-day was the Rev. Edmund de Schweinitz of Bethlehem, a pupil of 1834; and to General Humphreys, the senior of his fellow-officers present, was awarded the honor of unveiling the stone. It is a composite structure, rising to the height of thirty-five feet from the center of the green which spreads

out before the Hall. Its base is a block of granite, six-and-a-half feet square. On this rests the pedestal, consisting of slabs of Connecticut sandstone, supporting a solid block of New Brunswick drabstone, into whose southern face is cut the national coat of arms. The pedestal is surmounted by a square die of Italian white marble, on which are inscribed appropriate legends and the names of the fallen Alumni. The obelisk itself is composed of blocks of Cleveland drabstone alternating with slabs of Connecticut brownstone. The south face of the marble bears the following inscription :

“TO COMMEMORATE THE MEMORY OF SONS OF NAZARETH HALL, WHO DIED THAT THEIR COUNTRY MIGHT BE HEALED AND LIVE, THIS STONE IS ERECTED BY THE ALUMNI OF THE INSTITUTION IN THE YEAR OF GRACE, 1868.”

On the east face are inscribed the following names :

DAVID BAKER, VAN BRUNT M. BERGEN, HERMAN L. BEITEL,
CHARLES M. BERG, EUGENE FER'D CLEWELL, GEORGE
LORILLARD FREEMAN, DANIEL H. FASIG, JOSEPH P.
BACHMAN, HORACE C. BENNETT,

and below the comforting words of Scripture :

“THEY SHALL HUNGER NO MORE, NEITHER THIRST ANY MORE ;
NEITHER SHALL THE SUN LIGHT ON THEM, NOR ANY HEAT. FOR THE
LAMB WHICH IS IN THE MIDST OF THEM SHALL FEED THEM, AND SHALL
LEAD THEM UNTO LIVING FOUNTAINS OF WATERS ; AND GOD SHALL
WIPE AWAY ALL TEARS FROM THEIR EYES.”

The North side bears the names of

ASHER GAYLORD, JAMES T. GRAFTON, JOHN C. HAGEN, PLINY
A. JEWETT, JR., CLARENCE KAMPMANN, WILLIAM
W. LADD, DAVID T. LATIMER, BENJAMIN
F. LANDELL, FRANK POTT,

and the legend,

“THE ACADEMY IS THE NURSING MOTHER OF PATRIOTS, REARING
HER CHILDREN IN THE WAYS OF TRUTH AND FREEDOM.”

On the West face the record is completed with the names of
CHARLES RYERSON, EDMUND A. SHOUSE, EDWIN A. SKIRVING,
CHARLES L. SMEIDLE, CHRISTIAN F. SMITH, CHARLES
M. STOUT, ARTHUR L. VAN VLECK, JOHN
A. WITMER, JOHN F. WOOD,

and underneath the words of Plato :

“HENCE IT IS, THAT THE FATHERS OF THESE MEN, AND THEMSELVES
TOO, BEING NURTURED IN ALL FREEDOM AND WELL-BORN, HAVE SHOWN

BEFORE ALL MEN DEEDS MANY AND GLORIOUS IN PUBLIC AND PRIVATE, DEEMING IT THEIR DUTY TO FIGHT FOR FREEDOM AND THEIR COUNTRY, EVEN AGAINST THEIR COUNTRYMEN."

The Military and Naval Record of the Institution, furthermore, shows that two hundred and six of its pupils entered the Army or Navy of the United States in the Civil War, in addition to the twenty-eight who fell in battle, or died of disease contracted in the service. As far as is known, twenty-eight served against the United States in the Army or Navy of the Confederate States, five of whom were killed or died of disease contracted in the service. Five attained to the rank of General in the army of the United States, and one to that of Fleet Engineer, ranking with Commander. Three attained to the rank of General in the Confederate States' service.*

THE PRESENT STATUS OF NAZARETH HALL.

Design of the Institution.—Proprietorship.—Board of Control.—The Principal.—Tutors.—Revenues.—Location.—Buildings.—Valuation of Property.—Domestic and Scholastic Arrangements.—Discipline and Mode of Instruction.—Course of Studies.—Military Drill.—Calendar.—Expenses of Board and Tuition, &c.

The Design

of this Institution, which is reckoned among the Church enterprises of the Province North of the American Church, is substantially the same as was had in view by its founders. Accordingly it professes to be a school in which *the moral and religious training of youth is shaped after the teachings of Christ, and by no means subordinated to the acquisition*

* The Ninth Reunion led to the publication of a Memorial volume, under the auspices of the Reunion Society, entitled "*Historical Sketch of Nazareth Hall from 1755 to 1869; with an account of the Reunions of former pupils and of the Inauguration of a Monument at Nazareth, on the 11th of June, 1868, erected in memory of Alumni who fell in the late Rebellion. By Wm. C. Reichel, class of 1834. J. B. Lippincott & Co., Philadelphia, 1869.*" In addition to a history of the Hall and of the Moravian Theological Seminary of the American Church, the volume contains registers of the Principals, Professors, tutors and students connected with both Institutions up to the time of going to press, accounts of the Reunions, a military and naval record, the names of the contributors to the memorial fund, and a translation of John Gilpin into German by the Rev. Paul Weiss of Bethlehem, a tutor at Nazareth in 1797.

of mere human knowledge. It was projected for "such as were desirous of having their sons instructed and educated to usefulness, and brought up in the nurture and admonition of the Lord."

The Proprietorship

of Nazareth Hall and its properties is legally* vested in the "Board of Elders," or Executive Board of the Province North; the members of which Board at the same time constitute the Board of Trustees. They reside at Bethlehem, and are three in number.† These also form

The Board of Control,

and, according to the charter of the Institution, "have the care and management of the School and of its estates and properties, and have power to make all needful by-laws and regulations for the appointment of competent professors and teachers, for the fixing and paying of all salaries, for the fixing of the prices of the board and tuition of the students, for the studies and exercises of the students, and for the general well-being of the school."

In them is vested the power of appointing

The Principal

who is chosen from the clergymen of the Church.

The Tutors

are generally graduates of the Theological Seminary and candidates for the ministry.

The Revenues

of the Institution, (after allowing for repairs and improvements,) are added to those accruing from a funded capital and other properties held in trust by the "Board of Elders" for the use and behoof of the Church. These joint revenues are expended in part for the support of the ministry in needy churches, in part for the education of ministers' sons and daughters, in part for the maintenance of ministers' widows and of ministers retired from active service, and in part for incidental charities.

* The Institution was incorporated by Act of Legislature of Pennsylvania, April 14, 1863; the charter then granted in no wise, however, modified the Proprietorship, which since 1785 has been vested in the predecessors in office of the present Board.

† The Rev. Robert de Schweinitz, the Rev. Lewis F. Kampmann, and the Rev. F. R. Holland, are the present Trustees.

Thus it will be seen, that the Institution is laboring indirectly also for the promotion of the Gospel of Christ.

Nazareth Hall is located in

The Borough of Nazareth,

which, as has been stated, was begun to be built in the spring of 1771, it being the seventh and last settlement made by the Moravians on their great tract. As late as 1850 it was exclusively inhabited by that people. In that year, however, the changes which the Moravians in this country were beginning to effect in reference to the occupation of their estates, authorizing the General Proprietor to dispose of lands and lots in fee-simple to purchasers other than Moravians,—lost for Nazareth, its distinctive character. It ceased to be a denominational settlement, was incorporated a borough in August of 1858, and according to the census of 1870 had a population of 949. Since then it has reached about 1100.

The place lies high, (upwards of five hundred feet above sea-level,) on the dividing line of the slate and limestone region of Northampton County in a rolling section of country, and is favored with proverbially salubrious atmosphere and excellent water. There are points in its immediate neighborhood commanding stretches of landscape, which, for extent of view, and quiet rural beauty, may not be excelled. It is in this charming neighborhood that the inmates of the Hall relax from the duties and discipline of the class-room, in field and aquatic sports,—in the time of ripe nuts and of snow and ice.

The inhabitants of the borough are principally of German extraction, and many of them being descendants of the original settlers, the place retains much of the character which distinguished it while yet a close settlement. Objects of especial historical interest are the Whitefield House (1740) and the ruins of old Nazareth (1743), both within the borough limits; and in the neighborhood—Gnadenthal (1745), Christian's Spring (1747), Friedensthal (1750) and "The Rose" (1752), which point to the early days of the Moravian Economy. Several of these granges, lying on the then frontiers, were stockaded and occupied by Provincial troops in the time of the French and Indian war, 1755-1763.

Distant from Brodhead four, from Easton seven and from Bethlehem ten miles, Nazareth by them is connected with the great national highways of travel by rail. It also has facilities of communication in a branch-line of the Western Union Telegraph, and a Daily Express.

Nazareth Hall was erected

between 1755 and 1758. In May of the first mentioned year the corner-stone was laid,* and by October the building was brought under roof. As to its architectural details and interior finish, it was not completed until in the summer of 1758; a delay, which was unavoidable in times, troublous for the borders of the Province, as were those which succeeded Braddock's disastrous campaign. It is built of the limestone of the neighborhood, is eighty feet long by forty broad, three stories high, and has a broken or gambrel roof, which is surmounted by a balustered terrace and a belfry. Built on the model of the Silesian manor-house, which the early Moravians invariably adopted in the erection of the spacious dwellings which the social polity of their Economy demanded,—Nazareth Hall is an imposing structure, and even now challenges admiration for the chasteness of its design, the justness of its proportions and a majesty of presence which may not be found even in more pretentious edifices of the present day.†

Count Zinzendorf, for whom the Hall had been built, failing to revisit this country, in June of 1759 it was converted into a boarding school for Moravian lads exclusively. In December of 1764 there were as many as one hundred and six pupils in charge of sixteen tutors and twelve assistants, in the building. In May of 1757 a Provincial Synod of the Church held its sessions in the chapel of the Hall, and in the summer of the same year Bishop Spangenberg, who for nearly twenty years superintended the Moravian movement in North America, occupied a suite of apartments.

The Hall and the four buildings (including the Principal's resi-

* The corner-stone was laid on the 3d of May, 1755, with impressive ceremonies, which were conducted by Bishop Spangenberg. Of the memorial documents deposited in the stone, the following are of special interest:—1. A brief review of the status of the Moravian Unity with mention of its controlling officers with whose sanction the building was being erected,—in Latin. 2. A Register of the members of the Moravian Economy in the New World, and of the missions in the West Indies and Surinam, showing a sum-total of 1034 souls. 3. A copy of an Act of Parliament of the 24th year of George the Second, "acknowledging the Moravian Unity to be an ancient Protestant Episcopal Church."

* In October of 1758 Governor William Denny, while treating with the Indians at Easton, one day rode up to Nazareth with his suite, specially to see "the large Moravian house," of which so much was said; and we are told that he was at a loss for words to express his surprise at finding such a stately mansion within the limits of that section of the Province, which had but lately been the theatre of Indian invasion.

dence) now belonging to the Institution, front on a pleasant lawn, and are distant from the main street and business portion of the borough.

In the rear lies the farm, containing some forty acres.

The School has never been aided in the way of grants and endowments. Its estates and properties have accumulated in the course of time, and the increase from the original investment is due to the labor of those who have successively administered its affairs.

The Valuation or Estimated Worth

of these estates and properties, including furniture, stock, equipments, &c., &c., may not be far from \$50,000.

The Domestic and Scholastic Arrangements

adopted, are such as are believed to be conducive to the comfort, welfare and mental progress of the pupils.

The pupils of this Institution are constantly under supervision, and to admit of such supervision, are divided, on the basis of age, into companies of from fifteen to twenty, each company being under the care of a preceptor *in loco parentis*. He is required to be with his charge in their room after recitations, in leisure hours as well as in the hours assigned to preparatory study, and to accompany them on their walks, to the play-ground, to the chapel, the refectory and the dormitory. Two preceptors share the duties and responsibilities of supervision for each company, and sleep in the company's dormitory.

The pupils of the Institution take their meals in a common refectory.

Their wardrobe is given into the care of a matron specially engaged for that service who supplies the pupils from the "Clothes-Room" with such articles of apparel as they may require, at a stated hour daily.

The Infirmary is also in charge of a resident matron.

The Principal's lady acts as General Superintendent of the household.

Touching *Scholastic Arrangements*, the pupils of the Institution are divided into classes of from fifteen to twenty, (such division being based upon proficiency, and not upon age,) and constitute a *Senior*, an *Intermediate* and a *Primary Department*.

The Senior Department includes Classes No. 1 and No. 2. Members of this department who finish the course of study prescribed for Class No. 1, are furnished with *Certificates* to that effect, on leaving the Institution.

At the public Entertainments given by the pupils, at the close of the Winter and Summer Sessions in December and June, *prizes are awarded* to, and *honorable mention is made* of such of their number as have distinguished themselves for diligence and meritorious progress.

The Course of Study

embraces the following branches: Spelling, Reading, Arithmetic, Writing, Dictation; History, Geography, Composition, Elocution, English Grammar, Algebra, Geometry, Surveying, Book-Keeping, Natural Philosophy, Astronomy, Chemistry, and Industrial Drawing.

Surveying, Chemistry, Natural Philosophy, Astronomy and Industrial Drawing are taught in the Senior Department only.

Optional Branches are the following: German, French, Latin, Greek, Drawing, Painting,—and Music on the Piano Forte, Organ, Violin and Guitar. For these an extra charge is made.

Lectures on scientific subjects, illustrated by experiments, are held at stated times, and attended by all the pupils of the Institution.

There is Philosophical and Chemical Apparatus and a Library of *four thousand* volumes.

Discipline and Mode of Instruction.

The object of the discipline of the household is to instil right principles and form good habits. Hence the pupils are strictly subject to a code of rules touching their moral obligations as individuals and their duties as members of a family; while the system of *constant supervision* enables their preceptors to guard them from hurtful influences, which, might not as readily be done otherwise.

The method of instruction is *patient, laborious, and hence likely to be thorough*.

Religious Exercises.

Devotional exercises are held in the Chapel of the Institution every morning before the recitations of the day open—and in the evening before retiring. The pupils attend Divine service every Lord's day, either in the Moravian Church or in the Chapel of the Hall.

Military Drill.

The pupils, as members of a *Cadet Company*, are drilled in military exercises statedly every week. Their uniform consists of cadet-gray jacket or sack and pants with black trimmings, brass eagle-buttons,

and a gray military cap. This branch of physical culture does not trespass upon hours devoted to recitations or to study.

Calendar.

The scholastic year is not divided into terms. It opens in the last week of August and closes in the last week of June following. In addition to the midsummer vacation, there is a two-weeks vacation at Christmas.

Expenses.

The necessary expense of the scholastic year is Three Hundred Dollars. This includes charges for Board and Washing, Tuition in all the English branches, Instruction in Vocal Music, the use of the Library, Maps and Philosophical Apparatus, attendance of the Matron in the Infirmary, Fuel, Light, the use of Bedding and Table Furniture, Military Drill and the use of Equipments.

There are additional charges made for instruction in the Optional Branches.

Admission.

The age at which pupils are admitted is from ten to fifteen years.

Upwards of THREE THOUSAND Pupils, as has been stated, have been educated in part or entirely within the past ninety-one years, at this now venerable Institution of learning. Many of these are known to have risen to eminence in the various walks of life, and have been or are men of mark in the eyes of the world. It was, however, not for this that they and their fellows were reared and trained by the Moravian Church through its school; but rather, that having been well-grounded in whatever is good and true, they might be fitted for usefulness in their day and generation,—in all things approving themselves workers, diligent and zealous for the welfare of their fellow-men, and doing all things to the glory of God.

